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Father Cathrein here says that the assertion that the Jesuits defended the rule that the end justifies the means—so far as immoral means are implied—is a calumny that has been refuted a hundred times over. "Let anybody point out to us," he declares, "a single passage from the thirty thousand authors of the Society of Jesus in which it is maintained that it is permitted to do or to will something bad in itself for the purpose of attaining a moral end." The fifth book discusses the natural moral law, which is defined as "the knowledge communicated to us by our Creator through the channels of nature, that we should follow in our conduct the order conformable to our being." The sixth book treats of the conscience; the seventh, of guilt and merit; and the eighth, of "Jurisprudence." Father Cathrein rejects the notion that morality and law must be separated, for the reason that the latter, in his opinion, is only a branch of the former. In an interesting appendix the author seeks to prove that moral precepts, in their roughest outlines, are alike in all peoples, and have everywhere supernatural sanctions.

What especially strikes the present writer in the work of this Christian author is the circumstance that in his book there is very little of the spirit of the thirteenth chapter to the Corinthians, of which Henry Drummond has given us such a touching paraphrase in "The Greatest Thing in the World." "Charity seeketh not her own," but the transcendent covetousness of some theologians never ceases to seek its own.

The second and closing volume of Father Cathrein's work is to appear before the close of the year.* The author has already published a part of it under the title,—

DER SOCIALISMUS. Eine Untersuchung seiner Grundlagen und Durchführbarkeit. Von Victor Cathrein, S. J. Separatabdruck aus des Verfassers "Moralphilosophie." Freiburg im Breisgau (St. Louis, Missouri). Herder'sche Verlagshandlung, 1890. (166 pp.)

After a definition of socialism and a few references to the history of this theory, Father Cathrein criticises its philosophical, religious, and economical basis. The socialistic doctrine of the equality of all men he tries to disprove, and he reproaches socialists with a one-sided exaltation of economics, and an atheistic-materialistic conception of the universe. Noteworthy is his criticism of the Marxian theory of value (though, of course, this theory does not form an essential part of socialism) and his discussion of the relation between socialism and liberalism. "The principles laid down by the liberals logically lead to socialism." The author seeks to prove this assertion in detail. His next point is that "a socialistic order of society is impossible in the long run, because such an order is at war with the indestructible tendencies and impulses of human nature." The author raises many strong objections, besides a number of weak ones, against the theories of some socialists; but his reasons, to a socialist, will hardly appear fatal to socialism itself. Many of his objections are satisfactorily disposed of in Bellamy's "Looking Backward," which book, however, Father Cathrein leaves unnoticed. Some of the arguments, again, that may be stumbling-blocks in the

* The volume has meanwhile appeared. Review will follow.

way of intuitionism are easily overcome by utilitarian socialism. Archbishop Whateley's "fallacy of objections" is also applicable here. For even if it could be proved beyond a doubt that great evils are bound up with a socialistic order of society, this would yet by no means prove that socialism is unjustifiable. It would first have to be shown clearly that the evils of the present social system are less than those growing out of a socialistic order of society. The controversy between optimism and pessimism bears also on our subject, for the man, belonging to the propertied class, who has a pessimistic view of human nature, can hardly become a socialist. Father Cathrein, it seems, belongs to the ranks of those whom Kurt Falk, in his remarkable pamphlet, "*Die Bestrebungen der Sozialdemokratie*" (Nürnberg, Woerlein & Co., 1891.), calls the choir of blasphemers of mankind.

We do not hesitate to recommend this generally concrete and interesting volume to the attention of Socialists and Nationalists. It is always useful to look carefully into the criticisms of an intelligent antagonist.

A book much talked about, and which is strongly attacked by Father Cathrein, has appeared in its ninth edition,—viz., "*Die Frau und der Socialismus*," (Stuttgart, Dietz, 1891.)

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LA RELIGION BASÉE SUR LA MORALE. Choix de discours publiés par les Sociétés pour la culture morale. Traduits en français, avec l'autorisation des auteurs, et précédés d'un Aperçu de l'histoire du mouvement moral. Par P. Hoffmann, Professor à l'Université de Gand. Paris: Librairie Fischbacher, Rue de Seine, 33, 1891. (Pp. 357.)

Professor P. Hoffmann has done a great service to those who are unacquainted with the English or German languages by translating into French a series of brilliant and powerful lectures delivered before different Societies for Ethical Culture. The ethical movement, which will forever reflect credit on this century, will thus be able to appeal to a wider circle. The deep-felt want of a new faith built on firm scientific ground, the desire for a living moral *credo* at one with the whole range of modern ideas, finds valuable nourishment and a warm call to practical satisfaction in the lucid thought of the American and English societies for ethical culture. And the gist of this thought is represented accurately and attractively in the introduction (pp. 1-45) which the translator has prefixed to the volume. "A sketch of the ethical movement in America" is given there, largely based on W. L. Sheldon's "Sketch of the History of the Ethical Culture Movement." In it we have delineated with historical accuracy the gradual development of the conception of a purely moral religion, the modest beginnings towards the realization of this conception, and, lastly, the victorious and hopeful results as well as the methods which have until now constituted the practical power of this movement. The introduction acquaints the reader not only with the nature and main tendency of the new moral-religious convictions, but serves also as a guide to those who might care to found a society on a similar basis.

After enumerating the philanthropic undertakings of the ethical societies, the author of this useful introduction justly adds, "Undoubtedly, this achievement is considerable, if regard be had to the short space of time that has elapsed since